1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

these vices occasion frequent quarrels and wars among them
ſometimes with their neighbours, not from a deſire of increaſing 578
their power, but from ſome other cauſes; ſuch as the carrying 583
off their proviſions, or rather their girls, which is frequently
practiſed as the moſt ſummary method of procuring a wife.

Their trade is likewiſe not ſo much calculated for the acquiſition 439
of riches as for procuring the neceſſaries and conveniencies of life.
They ſell the *Koreki* ſables, fox and white dog ſkins, dried
muſhroons, or ſuch trifles; and receive in exchange cloaths made
of deer-ſkins and other hides: among themſelves they exchange 438
what they abound with for what they want, as dogs, boats, diſhes,
troughs, nets, hemp, yarn, and proviſions. This kind of barter 437
is carried on under a great ſhew of friendſhip; for when one 576
wants any thing that another has, he goes freely to viſit him, and
without any ceremony makes known his wants, although perhaps he
never had any acquaintance with that perſon before: the landlord
is obliged to behave according to the cuſtom of the country;
and bringing whatever his gueſt has occaſion for, gives it him.
He afterwards returns the viſit, and muſt be received in the ſame
manner; ſo that both parties have their wants ſupplied.

Their manners are quite rude: they never uſe any civil ex- 576
preſſion or ſalutation; never take off their caps, nor bow to one 157
another; and their diſcourſe is ſtupid, and betrays the moſt con-
ſummate ignorance; and yet they are in ſome degree curious, and
inquiſitive upon many occaſions.

They have filled almoſt every place in heaven and earth with 771
different ſpirits, which they both worſhip and fear more than
God: they offer them ſacrifices upon every occaſion, and ſome
carry little idols about them, or have them placed in their
dwellings; but, with regard to God, they not only neglect to
worſhip him; but, in caſe of troubles and misfortunes, they
curſe and blaſpheme him.

They keep no account of their age, though they can count as 802
far as one hundred; but this is ſo troubleſome to them that

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

778 776 Beſides theſe pillars ſeveral other places are reckoned ſacred, ſuch as burning and ſmoaking mountains, hot ſprings, and ſome particular woods, which they imagine are inhabited by devils, whom they fear and reverence more than their gods.

771 825 All their opinions concerning both gods and devils are certainly very ſimple and ridiculous; however, it ſhews that they endeavour to give an account for the exiſtence of every thing as far as they are able; and ſome of them try to penetrate into the thoughts of the very birds and fiſhes; but when once any opinion is eſtabliſhed, they never trouble themſelves with enquiring whether the thing be poſſible or not. Hence their religion entirely depends upon ancient tradition, which they 777 believe without examination. They have no notion of a ſupreme Being that influences their happineſs or miſery, but hold that every man's good or bad fortune depends upon 775 himſelf. The world they believe is eternal, the ſoul immortal, and that it ſhall be again joined to the body, and live eternally ſubject to the ſame fatigues and troubles as in this preſent life, with this difference only, that they ſhall have greater plenty of all the neceſſaries of life: even the very ſmalleſt animals they 772 imagine will riſe again, and dwell under the earth. They think the earth is flat, and that under it there is a firmament like our's; and under that firmament another earth like our's, in which when we have ſummer they have winter, and when we 775 have winter they have ſummer. With regard to future rewards and puniſhments, they believe that in the other world the rich will be poor and the poor will be rich.

577 Their notions of vice and virtue are as extraordinary as thoſe they entertain of God. They believe every thing lawful that procures them the ſatisfaction of their wiſhes and paſſions, and think that only to be a ſin from which they apprehend danger or ruin; ſo that they neither reckon murder, ſelf-murder, adultery, oppreſſion, nor the like, any wickedneſs: on the contrary,

they

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

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Village, 18th-century engraving.

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At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-communal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position in every ostrozhka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own to anyone." Every village was inhabited by members of one clan. The semidugout housed several related families; the number of its inhabitants sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the husband's moving into the wife's home, or at least temporary residence in the father-in-law's house; marriage by working for the bride, which involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration in the beginning of the 18th century. Constant wars among individual clans and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy and life of the Itel'mens.

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest

7:Lesseps T-3 (1787-88)1790 Kamchadal

278 this induced them to make uſe of it. This
825 animal thus gave them their firſt leſſon in botany and pharmacy. It is ſaid however, that the bear cures all his wounds with this root. If this be true, it is natural to ſuppoſe that human beings would find it very ſerviceable: but as I have never had occaſion to make the experiment, I can only ſpeak from report.

177 The Chriſtian religion was introduced
771 into this country by the Ruſſians; but the
793 inhabitants appear to know little more of it than the ceremony of baptiſm. They are ignorant of the very firſt principles of Chriſtianity. Slaves to their inclinations, they follow their impulſe whether good or bad. If they think of religion, it is merely from a motive of convenience or intereſt, or when particular circumſtances compel them to it. This proves how very defective their inſtruction is, and reflects in my opinion

7:Lesseps T-3 (1787-88)1790 Kamchadal

177 upon the clergy, whoſe buſineſs it is to en-
771 lighten their ignorance. But are theſe cle-
793 rical miſſionaries ſufficiently informed themſelves? They have no opportunity it muſt be acknowledged for profound ſtudy, and probably it is not required of them, as it is common enough to ſee a Kamtſchadale admitted to this dignified office.

177 Theſe popes are all under the authority
793 of a protapope, or high prieſt, reſident at Nijenei, and he again is ſubordinate to the archbiſhop of Irkoutſk, who alone ordains and appoints the clergy to their cures, ſo that they are all obliged to reſort to this ſettlement. The length and perils of the journey are conſidered perhaps as a kind of initiation; and without any other merit or examination, they probably receive holy orders: it is certain they return neither wiſer nor better. Theſe divines are then ſent to their places of deſtination; the time

22: Guillemard T-2 (1882) 1886 Kamchadal

231 go along, an annoying habit of which it was impossible to break them. Their ordinary load is from six to seven pood.[1]

133 361 491 It was not long before the presence of some large poplars ahead, combined with certain whiffs of decaying fish, to which no description can do justice, warned us that we were in the neighbourhood of a river; and the howls of sledge-dogs presently greeted us as we arrived at the settlement of Gunal. We found some of the inhabitants engaged in making a bridge,—really a very creditable affair, as the river here is about twenty-five yards broad, with a channel some six feet or more in depth. Above the village this stream—the Bolchaia-reka, or Great Bolcheresk River—splits into two or three branches, which reunite a quarter of a mile lower, after having received two rapid, but shallow little affluents from the west.

144 161 177 361 771 793 Gunal is a most picturesquely-situated little hamlet of about twenty huts, and has a population of ninety-four souls, who are all, without exception, the descendants of Russians who established themselves here with Kamschatdale wives in the last century. The latter people are now rare as a pure race, excepting upon the western side of the peninsula. The Gunalians are all Christians, and have built themselves a church,—a small log-cabin surmounted with a cross. Within the same enclosure, but separate, just as in Northern Sweden, is a little belfry with a single bell, time-worn and defaced. Owing to its inaccessibility, we were unable to read the inscription with which it was adorned. The church is parsonless. There are but three popes for the whole of the vast district lying between Petropaulovsky and the mouth of the Kamschatka River. Here the nearest is at Melcova, a hundred versts or more away; and once in every four months he comes in, marries and buries such of his parishioners as need it, holds service, and departs. He has not much to do, for the people are both apathetic and long-lived. In the little churchyard hard by there were scarcely twenty graves. They were marked by Russian crosses with a little

[1] A pood is equal to 36 lbs. English.

24: Lansdell-639 [2] M-2 (1879) 1882 Kamchadal
116, 177, 224, 771, 777, 784

" They have given up, to a large extent, their Shamanism, though they still take care, when hunting an animal, not to pronounce its name, lest they should be visited by ill luck."

29:Cochrane T-2 (1821-22) 1824 Kamchadal

177 pearance there is no difference whatever. They
181 seem a race disburthened of all care and consideration for the future, and entirely resigned to any fate which may await them, whether it be oppression or starvation.

177 In my opinion, and I speak it most sincerely, the
771 aborigines have not derived much benefit from the
793 conquest of their country by the Russians, as even their conversion to Christianity has done little other good, than entitled them to the name of Christians. The great number of priests and deacons (twenty-six in number) would, I presume, suggest an expectation of more learning and piety in this part of the world than in other semi-barbarous places; but really I have never seen any good effects from the labours of these reverend gentlemen. Certainly there is no population corresponding to the number of
161 ecclesiastics, as will appear on considering that the
231 whole Kamtchatdale population does not exceed,
563 male and female, two thousand seven hundred and sixty, while their dogs amount to two thousand two hundred and eight. The number of Russians is one thousand two hundred and sixty. The inhabitants north of Tygil and Nishney Kamtchatks, are four hundred and ninety-eight, while in the Koriak villages there are one hundred souls; making a population of four thousand five hundred and seventy-four, men, women, and children, Rus-
162 sians, Kamtchatdales and Koriaks. Whether the original population has not decreased in a surpris-